



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RECENT THEOLOGICAL LITERATURE

RECENT LITERATURE ON THE OLD TESTAMENT

The school of Saint-Sulpice at Paris has demonstrated in many ways its thorough and effective educational work. The Hebrew Grammar of M. Touzard¹ is distinctively elementary in character. Its construction is such as to pave the way for beginners in the language. The chapters, sections, subsections, and the emphatic and important words in the text are everywhere printed either in bold-faced type, italics, or capitals to make a striking presentation of the items to be fixed in the memory. This gives the page an uneven appearance, but it tends to clearness and perspicuity—an all-important element in a textbook. As soon as the student has mastered some of the elements of the language, he is given exercises of a practical kind. And when he shall have reasonably completed this abridged book, he is led into the secret of analyzing and explaining in full, easy texts of the Hebrew Bible. The principles enunciated in this grammar are based in the main on the large grammars of Gesenius and König, adapted, however, for use in such schools as that in which the author is professor. It is refreshing to find that so enthusiastic a teacher as M. Touzard evidently must be, has put his matter in so strikingly unique a literary form. Such a work does much to popularize and render easier a language too often maligned as difficult and uninteresting.

The fifth edition of Strack's *Einleitung* appeared in 1898. Only a few sections of this sixth edition² contain new matter. The fourteenth presents a "brief" of the Decalogue, the Book of the Covenant, and the second Decalogue in Ex. 34:11-26; and the eighty-third gives a summary of the explanations of the rabbinical data that appear in the text of our modern Bibles. It seems evident that the author looks with more favor on the modern view of the Pentateuch than he did in his earlier works. As in former editions, the one feature of especial value to the student of the Old Testament is the comprehensive character of the bibliographies attached to each chapter. If we wish to pursue the subject of any chapter beyond the limits of this book, we know just which way to turn, and what to use. The

¹ *Grammaire hébraïque abrégée*. Précédée de premiers éléments accompagnés d'exercices à l'usage des commençants. Par J. Touzard. Paris: Lecoffre, 1905. xxiv+395+40 pages. Fr. 5.

² *Einleitung in das Alte Testament*. Von Hermann L. Strack. Sechste, neubearbeitete Auflage. München: Beck, 1906. viii+256 pages. M. 4.

lack of an index leaves this book incomplete and discounts its value for the student.

The apology for the publication of another book³ on introduction "is that the great majority of works on this subject are from the negative standpoint, while most of the others are too brief to be of much value, and substitute ridicule for argument." "The present volume has arisen primarily from the need of a conservative textbook which covers the whole range of the subject" (Preface, p. 5). These statements give us the view-point of the author. In all the prominent questions touching his theme he is extremely conservative. In Part I, "General Introduction," on "the Canon" and "the Text," he is a faithful disciple of the late Professor William Henry Green, and follows his well-beaten paths. The Old Testament canon was closed, "if not by Ezra, at least in his time, and not much later than 400 B. C." The section on the "Text" is rather uneven, in that it, for one thing, attempts a classification of the Semitic languages, which seems out of place in a popular work on Introduction. "The Pentateuch in General" is handled somewhat in detail, and always to the detriment of the modern view. Modern arguments are quoted and answered seriatim to substantiate and corroborate the traditional view. And his conclusion is that the Mosaic authorship of the Pentateuch presents difficulties that are mole-hills as compared with the mountains that stand in the way of acceptance of the modern view. The part on "Special Introduction" is built strictly on traditional lines, including the unity of Isaiah and that of Zechariah. The dates of some of the Old Testament books are (B. C.): Pentateuch, 1300; Joshua, 1200; Job, 1000; Song of Solomon, 1000; Daniel 605-539; Chronicles, 450. A brief bibliography follows, though we fail to find a reference to Kittel's *Biblia Hebraica*, our newest and best Hebrew text. We are still more amazed that a modern textbook should be published without an index of any kind. This is inexcusable.

Another volume from the prolific pen of Kent⁴ is on the market. It is a bad year for him that does not see the issue of one or more volumes. No wonder, when such a subject as this can be disposed of "within the all too brief limits of a Christmas vacation" (p. x). The express purpose of this volume is to stimulate an interest in the Old Testament on the part of "the rank and file of the Christian church." Any and every conscientious and competent effort in this direction will naturally receive a hearty welcome

³ *Old Testament Introduction. General and Special.* By John Howard Raven. New York and Chicago: Revell, 1906. 362 pages. \$2 net.

⁴ *The Origin and Permanent Value of the Old Testament.* By Charles Foster Kent. New York: Scribner, 1906. xii+270 pages. \$1.25.

from all Old Testament scholars and be given every possible furtherance. The present volume is worthy of high commendation. The historical element, as might be expected, is the predominating one in the discussion; indeed, the second half of the title finds little justification in the contents of the book. It is one thing to show how certain ideas have come about; it is an entirely different thing to estimate those ideas with a view to determining to what extent they represent abiding truth. This latter work is the task of the philosopher, the theologian; Kent is a historian, and a good one. He has here told, in brief compass and in such a way as to interest the average man, the story of the origin and development of the Old Testament writings as he conceives of it. The work is well done, and it is well worth the doing. An intelligent understanding of this process is the first essential for any man who would receive from the Old Testament right conceptions of God and of his methods of operation in the spheres of history and religious instruction. This book perhaps lacks the charm of style and the closely articulated structure necessary to secure for it the widest reading and to enable it to hold the reader's interest, but it is packed full of information and will do good wherever it goes.

Eighteen years of experiment in the effort to give an orderly view of the development and significance of the Bible "lies behind this little book."⁵ It has been prepared to meet the needs of four classes of students: (1) the college student, (2) the graduate student in oriental history, (3) the student of theology, and (4) the general student of the Bible—a rather hazardous attempt one would say, at first thought. The book covers both the Old and New Testaments, and is divided into four parts: (1) Hebrew literature and history, reaching from the beginning to the fall of Jerusalem (586 B. C.); (2) early Jewish history and literature (586–168 B. C.); (3) later Jewish history and literature (168 B. C.–135 A. D.); (4) early Christian history and literature. The outlines are not a mere skeleton, but are put into narrative form, and within this narrative some of the best literature for study is referred to by mention of specific page or chapter. The critical position is that taken by Kent in his volumes on the Old Testament. The work is amply supplied with colored maps covering the different periods of the history. If there is one point in which the work does not come up to the standard laid down by the authors, it is that of answering the requirements of the graduate student. Otherwise, by a wise use of the literature assigned and a classification of the material thus procured, there is little doubt that the book will prove very useful and helpful in filling the blanks in many students' minds which should be occupied by biblical history.

⁵ *Outlines for the Study of Biblical History and Literature.* By F. K. Sanders and H. T. Fowler. New York: Scribner, 1906. xv+233 pages. \$1.25 net.

Good commentaries on Leviticus and Numbers adapted to the needs of the average Bible reader have long been lacking. Genung has prepared commentaries⁶ that seem to supply the need. Being intended to reach a large public, they are of course free from undue technicality either in the sphere of linguistic interpretation or in that of literary analysis. The existence of different strata within the narrative is affirmed and emphasized in the introductions, but in the commentary proper little reference is made to the different sources. The commentator rightly emphasizes the necessity of understanding and appreciating the message of the books as they now stand—a fact overlooked by most modern interpreters; but yet, can the text in its final form be thoroughly understood apart from the long series of processes through which it assumed that form? The archaeological side of the commentaries is likewise weak, and notably so in contrast to the fine work on this aspect of Numbers by G. B. Gray in the "International Critical Commentary." For example, no careful student of archaeology would rest content with the explanation of the Nazirite's vow as due to the desire to honor God and his work "by letting himself be as near as possible as God made him." The author's attitude toward the date of the Levitical legislation is conservative and sane. Granting the late exilic or post-exilic, origin of the present form of the law, he still rightly insists upon the existence of much of the ritual of P in the pre-exilic age. The prophetic codes of Exodus chaps. 20-23, and of Deuteronomy may not be considered as exhaustive exponents of the priestly practices which must have grown up in connection with the various sanctuaries of Israel. Leviticus presents us with the final precipitate of this earlier process, upon which the Covenant and Deuteronomic codes had acted in part as decomposing reagents. It is an encouraging sign of the times to find the publishing society of a great conservative denomination putting its imprint upon books so permeated by, and in sympathy with, the historical spirit and point of view as are these two commentaries.

"The aim of the present small volume⁷ is to explain the Revised Version of the Book of Job in such a manner as to make the poem intelligible to an ordinary educated reader. . . . For this purpose the notes have been made as succinct as possible; the book has been divided throughout into paragraphs, with the argument prefixed to each; passages which seemed

⁶ *The Book of Leviticus* (xvi + 108 pages) and *The Book of Numbers* (xii + 144 pages). By G. F. Genung. ["An American Commentary on the Old Testament."] Philadelphia: American Baptist Publication Society, 1906. \$2.

⁷ *The Book of Job in the Revised Version*. Edited with Introduction and Brief Annotations. By S. R. Driver. Oxford: Clarendon Press, 1906. xxxvi + 133 pages. 2s. 6d. net.

likely to occasion difficulty from the causes indicated above have been explained, especial care has been taken, where there were alternative readings, to inform the reader, as far as was possible, which was to be preferred, and, in a limited number of cases renderings or readings beyond those given in the Revised Version have been mentioned, if they appeared to be probable and to improve the sense." Commentaries and handbooks on Job are many; but anything from the pen of Canon Driver is always a welcome addition. The purpose of this commentary, as stated above, has been admirably attained. By the aid of a clearly indicated analysis, with summaries of the logical divisions of each speech inserted in the text itself, the poem is enabled to speak for itself and allowed to make its own impression on the mind of the reader. The notes show insight and scholarship, and give evidence by their relative paucity and brevity of the exercise of the splendid quality of self-restraint. The result is a commentary in many respects better suited to the needs of the average layman than any previously existing. Of especial value are the glossary of uncommon and obsolete words in the Revised Version of Job, and the section of the introduction discussing the value of the marginal readings of the Revised Version. For scholars the book is of significance as a prophecy of Canon Driver's forthcoming volume on Job in the "International Critical" series. As such, we are interested to learn the author's present views on the great debatable points in the Book of Job. The book is conceived of as built upon the basis of an old tradition concerning a pious Job; the date of composition is placed in "the century which began with the return from Babylon in B. C. 538;" the character of Job represents the suffering godly Israelite of this period; the only important addition to the original poem is Elihu's contribution, though the dissertation on wisdom (chap. 28) is looked upon with doubt; and in 19:25 ff. Job is accredited with a positive belief in the future life. These are essentially the positions held by Canon Driver ten years ago, when the sixth edition of his *Introduction* appeared. Hence it is not likely that there will be any material departure therefrom in the more technical volume for which we hope.

A new point of view is the *raison d'être* of another volume on the Psalms.⁸ The standard commentators, such as Delitzsch, Olshausen, Perowne, and Kirkpatrick, are said to be governed "to a large extent by their prepossessions in favor of traditional theology." Our author claims to treat the psalms "freely as documents of religion in its historical setting, apart from the after-thoughts of theology, and from the meaning read into them

⁸ *The Book of Psalms: with Introduction and Notes.* By W. F. Cobb. London: Methuen, 1905. xviii + 420 pages. 10s. 6d.

by Christian writers." The Introduction canvasses briefly a few of the preliminary questions considered in every study of the Psalter, such as form, content, and date of the psalms. In view of the purpose of the work, we are somewhat puzzled with this statement: "The data it [the Psalter] supplies for a critical fixing of the dates of authorship are scanty, and for the most part doubtful" (p. xii). But farther on (p. xv) we find a determination or affirmation that, "though external evidence is wanting, the internal evidence is strong enough to warrant the exclusion of all our existing psalms from the pre-exilic period." This "exclusion" is based on the assumption that "the Psalter, in whole and in detail, is imbued with the spirit of post-exilic piety," and that prior to "the exile Jehovah was chiefly worshiped after the manner of the Canaanites." Hence the Psalter could not have arisen in that period. The prepossessions of the author in favor of his theory are quite as striking as anything we have recently seen in the discussion of the Psalter. That the exile and immediately thereafter was the great productive period of psalms we do not deny, but to say that it was the one age of piety, and that in the pre-exilic period there was not enough of it to produce psalms, is a gratuitous assumption, and one that will quite as much warp the exposition of those poems as some of the so-called prepossessions of modern Christian scholars. The translations of the psalms vary slightly, and with some distinct improvements, from the Authorized or Revised Versions. The "notes" are terse, to the point, and quite out of the ordinary. They reflect more particularly the ideas of Cheyne and Duhm, with occasional helpful quotations from Perowne, Kirkpatrick, and others. The attempt to explain the Psalter "as documents of religion" in their historical setting is only partially successful, and that partial success is largely due to the determination of dates for which the evidence is scanty. The author's use of illustrations from Jewish literature, from philosophy, comparative religion, and history, gives the volume a refreshing flavor that is both interesting and instructive.

The Old Testament prophet was pre-eminently a man who dealt with the ethical, the social-ethical side of life. His office was to unite the people in the worship of Jehovah as one God. In the early period of the kingdom this religion of Jehovah had peculiar strength. The prophet was not a creator of religion, but a reformer. He was a speaker for God. His eloquence stood in strange contrast to that of a demagogue. He had a special, a personal call, that seemed to make of him a distinct personality, one who spoke with absolute confidence that what he said would come to pass. His life was thrown among and with the people upon whom he impressed his character and his teachings. With this preliminary sketch

of a prophet the author⁹ proceeds through each prophetic book, and delineates with reasonable care and precision the social-religious force of each prophet in view of the circumstances or the environment in which his activity made itself felt. The treatment of each several prophet is conservative, yet progressive, and wide-awake to the advances in modern scholarship in prophetic fields of research. We must say that we are somewhat disappointed at the meagerness of the treatment of the prophet in the very sphere in which the theme of the volume would lead us to expect the fullest development. Aside from this lack, Kleinert has given us a useful and concise summary of the chief teaching of the prophets.

The historical theories of Winckler, that pervade the third edition of Schrader's *Die Keilinschriften und das Alte Testament*, do not pass without a protest on the part of his own countrymen. KÜCHLER's licentiate dissertation,¹⁰ presented to the University of Berlin, handles without gloves his theories of Old Testament prophecy, taking as a good concrete example Isaiah. He shows that the prophet, while alive to all political movements, was rather incidentally or accidentally a prophet. His primary, first, and uppermost purpose was religious. KÜCHLER designates Winckler's theory of a southern land of MUŞRI different from Egypt as a fantasy of some scholars, without any basis in fact. By arguments that are fairly conclusive he brushes it entirely aside as one would a cobweb. The whole brochure bristles with the spirit of investigation, of fairness, and of good judgment.

The modern critical view of the Old Testament has been sharply attacked in Germany. The first onslaught of MÖLLER appeared in 1899 under the title *Historisch-kritischen Bedenken gegen die Graf-Wellhausensche Hypothese von einem früheren Anhänger*, with a foreword by von Orelli. In 1903 he put out another work, entitled *Die Entwicklung der alttestamentlichen Gottesidee in vorexilischer Zeit*, which discussed the critical position with especial reference to the biblical theological field. The province of the present work¹¹ covers in part the literary-critical, and in part the biblical-theological, phase of the Old Testament study. The sub-title of the book appears in Möller's vigorous protest against the "cancerous infection" that appears in the two great series of commentaries

⁹ *Die Propheten Israels in sozialer Beziehung*. Von Paul Kleinert. Leipzig: Hinrichs, 1905. v+168 pages. M. 450.

¹⁰ *Die Stellung des Propheten Jesaja zur Politik seiner Zeit*. Von Friedrich KÜCHLER. Tübingen: Mohr, 1906. 57 pages. M. 1.60.

¹¹ *Die messianische Erwartung der vorexilischen Propheten: Zugleich ein Protest gegen moderne Textzersplitterung*. Von Wilhelm Möller. Gütersloh: Bertelsmann, 1906. iv+398 pages. M. 6.

edited respectively by Nowack and by Marti. The arbitrariness with which they handle the Hebrew text, in the matter of emendations, interpolations, excisions, and the like, draws the most direct fire of the author. On the biblical-theological side his objects of attack are the works of Marti and Volz, especially the latter's work, *Die vorexilische Jahweprophetie und der Messias*. The discussion takes up somewhat in detail all the passages which he regards as messianic in Hosea, Isaiah, Micah, Jeremiah, and Ezekiel. The conclusion of such a discussion is, of course, predetermined. The basis of Möller's and of his opponents' arguments not being one and the same, they reach entirely different conclusions. Such work will never harmonize the current differences until the authors agree to start from a common basis. Möller's book is an interesting and instructive piece of work, that to him and all who agree with his school of thought is wholly conclusive; but to the other group of scholars, who will not concede Möller's presuppositions, it quite misses the mark, and is exceedingly inconclusive.

The prophecy of Habakkuk has received much attention of recent years, and, to judge from Duhm's commentary,¹² the end is not yet. The *raison d'être* of this commentary is found in its wide departure from all of its predecessors in three important particulars. Previous interpreters, with an occasional exception, have agreed in assigning chap. 3 and other portions of the prophecy to a date later than that of the original oracle. This original oracle has been unanimously assigned to the years immediately prior to the exile or to the age of the exile itself. The only peoples connected with the situation of the prophecy have been the Hebrews, the Babylonians, or the Assyrians, and the Persians. Duhm finds the prophecy to be a unity, places its author as a contemporary of Alexander the Great, and finds the problem of the prophet occasioned by Alexander's rapid conquest of western Asia. The grounds for this interpretation of the book are found in the following facts: (1) The tyrant nation of which Habakkuk speaks must be one that appeared upon the stage of history wholly unexpectedly to the Hebrews (1:5), for the prophet is full of astonishment at their coming. The Chaldaean, however, had long been known to the Hebrews, and after the overthrow of Nineveh certainly no one could be surprised at their achievement of world-dominion. (2) The nation is described as "terrible," "dreadful," etc.; but the Chaldaean was never so described by the prophets till after the fall of Jerusalem. The nation is also "hasty" and famous for fast riding; but the Chaldaean was slow in their movements

¹² *Das Buch Habakuk: Text, Übersetzung und Erklärung* Von Bernhard Duhm Tübingen: Mohr, 1906. 101 pages. M. 2.80.

and not noted as horsemen. (3) The prophet represents the conquest by this people as extraordinarily ruthless and arousing the indignant protest of all peoples; but one who had felt the Assyrian power in his youth, and had experienced the Egyptian sovereignty about 608 B. C., would not consider the Chaldaean yoke so unusually heavy. (4) The conquerors march from the west toward the east (1:9), and not vice versa as the Chaldaeans did. (5) The social, commercial, political, literary, and religious background of the book is too far advanced for so early a period as 604 B. C. The hypothesis is attractive, if for no other reason than that its establishment would put an end to the apparently unceasing process of dissection and elimination now going on within the Book of Habakkuk. The last commentator prior to Duhm leaves to the original Habakkuk only seven verses out of the three chapters, and assigns the remainder to various periods. The language in which the tyrant is denounced fits Alexander the Great splendidly even in its minute details (2:12, 15). The most serious obstacle to the identification of the tyrant with the Chaldaeans is furnished by the occurrence of the name כְּשָׁדִים in 1:6. But this has been already regarded by other interpreters—e. g., Lauterburg—as an interpolation; while Duhm boldly emends it to כְּתִיִּים, supposing that the change to כְּשָׁדִים was made at a time later in the Greek age when the Jews had forgotten the initial terrors of Alexander's campaigns, and had not yet come to know that the Greeks were capable of surpassing even the Chaldaeans in cruelty and oppression. Duhm's view will command attention and win adherents, and, whether finally successful or not, will force all students to a re-examination of Habakkuk, and so help forward the work of careful interpretation.

The treatise on the ark of Yahweh by Dibelius¹³ was presented as his doctor's thesis at Tübingen. It is slight praise to say that it far surpasses the average doctor's thesis in value; it is indisputable evidence of its author's scholarship and creative capacity. The task attempted is one that has attracted many previous workers in the last half-century, and the problem is still unsolved. What was the original character and function of the ark? The problem exists, of course, only for those who cannot accept the traditional account of the ark in Exodus as representing the real facts. The majority of investigators may fairly be said to have held on to the view that the ark contained stones, though differing widely as to the

¹³ *Die Lade Jahves. Eine religionsgeschichtliche Untersuchung.* Von Martin Dibelius. ["Forschungen zur Religion und Literatur des Alten und Neuen Testaments," herausgegeben von W. Bousset und H. Gunkel, 7. Heft.] Göttingen: Vandenhoeck & Ruprecht, 1906. viii + 128 pages. M. 3.60.

character of the stones; some contending for meteorites, others for oracle-stones, and still others for images of the deity. Dibelius takes up the view of Reichel¹⁴ and Meinhold¹⁵ that the ark of Yahweh was an empty, portable throne, made of wood and in the form of a chest supported upon mythical figures called cherubim, and upon this the deity was conceived of as seated. Dibelius goes over the whole ground afresh, and in the light of the criticisms urged against Reichel and Meinhold. The contention seems to be clearly made out from the early Old Testament narratives, and finds abundant support in analogies from the religions of related peoples. It is, perhaps, pressing language too hard to maintain that because Yahweh came to Samuel in the temple at Shiloh, he was evidently not thought of as shut up *in* the ark; and that because he came and *stood*, therefore he had previously been sitting or lying down upon the ark. But the argument is sufficiently strong not to be weakened materially by such slips as these. This result is of great value as establishing the presence of an imageless Yahweh-cultus in Israel in the early days, and especially in the temple of Solomon. Dibelius' view, however, that the ark originated in Canaan under Babylonian influence and was taken over from the Canaanites by Israel, is at best only a hypothesis, as he himself confesses. But it is a hypothesis that runs contrary to all the traditions of Israel concerning the origin of the ark and of the Yahweh religion, lacks positive corroboration at any definite point, and is clearly opposed by the fact of the implacable hostility of Yahweh and Yahweh's representatives to the cultus of Canaan, for Yahweh and the ark are inseparable. The work as a whole is admirably done and must be reckoned with by all students of this subject.

In a treatise on Hebrew marriage and family law¹⁶ Engert has made use of all the good literature dealing with the subject and its related themes. The work is rather an orderly presentation of results already worked out in the various phases of the subject by preceding scholars, than a distinct contribution to the sum of existing knowledge upon this topic. The discussion is organized under five headings: (1) the origin of the people of Israel; (2) forms of marriage and the family, viz., the matriarchal and the patriarchal; (3) laws of marriage and divorce; (4) the legal rights and

¹⁴ *Über die vorhellenischen Götterkulte* (1897), pp. 23 f.; and *Theologische Arbeiten aus dem Rheinischen wissenschaftlichen Predigerverein*, Neue Folge, V, pp. 28 ff.

¹⁵ "Die Lade Jahves," in *Theologische Arbeiten aus d. Rheinischen u. s. w.*, Neue Folge, IV; and in *Theologische Studien und Kritiken*, 1901, pp. 593 ff.

¹⁶ *Ehe- und Familienrecht der Hebräer*. Von T. Engert. ["Studien zur alttestamentlichen Einleitung und Geschichte," herausgegeben von Carl Holzhey, III. Heft.] Munich: Leutner, 1905. vi+108 pages. M. 2.40.

relations of the various members of the family; (5) the origin and significance of mourning customs. The treatment of the subject is free and scholarly, absolutely devoid of theological bias, and in its conclusions at one with the most progressive thinking of modern biblical scholarship, notwithstanding the fact that it carries the *imprimatur* of the official representative of the Catholic church. It can be heartily commended as a useful manual summarizing the present views with reference to the origin and significance of family customs and laws in Israel.

Löhr's pamphlet¹⁷ seeks to trace the beginnings and development of the idea of the responsibility and worth of the individual in the Old Testament. The method is first to state fully and clearly the fundamental conception of social and religious solidarity that prevailed in early Israel. For this purpose a practically complete citation of all the Old Testament materials reflecting this conception is furnished. On the basis of this it is shown that Israel's interests gathered around three social centers—viz., the nation, the town, and the family. In the varying relations of life one or the other of these was always the unit to be considered. The interests of the individual are wholly subordinate to those of the larger whole. Starting from this point, Löhr then proceeds to show the slow growth of the individualistic idea at first within the limits of these larger units, and at length breaking over and transcending these limits. Essentially the same results are presented here as are to be found in the article upon the same subject in Vol. X of this *Journal*,¹⁸ to which reference may be made for the reviewer's own treatment of the subject. The two articles supplement each other admirably; Löhr gives an almost exhaustive statement of the facts, Smith lays emphasis more especially upon the underlying causes, though this phase of the subject is not ignored by Löhr. The latter does well to insist upon the presence of strongly individualistic elements in the religious life of comparatively early times. Exception may perhaps be taken to his proposition that the consciousness of family solidarity is based upon the worship of the dead. The two things go together, it is true, but on which side, if either, the causal element is to be found is not to be determined off-hand. Anthropological, sociological, and economic factors should also be given more consideration. But minor weaknesses of this sort do not detract from the essential worth of the study as an illuminating and scholarly help to the understanding of the religion of Israel.

¹⁷ *Sozialismus und Individualismus im Alten Testament: Ein Beitrag zur alttestamentlichen Religionsgeschichte.* Von Max Löhr. [Beihefte zur *Zeitschrift für die alttestamentliche Wissenschaft*, X.] Giessen: Töpelmann, 1906. 36 pages. M. .80.

¹⁸ John Merlin Powis Smith, "The Rise of Individualism among the Hebrews." *American Journal of Theology*, April, 1906, pp. 251-66.

There are many attempts in these days to popularize the modern view of the Bible. The substance of Mrs. Houghton's book¹⁹ has been given many times as popular lectures, and is now, in a revised form, first put into permanent form. It is very evident from the beginning that the authoress has done wide reading, though not as much up-to-date as one should wish. Some of the themes of her chapters indicate the scope of her treatment. "The Day-Book of the Most High;" "Folklore in the Old Testament;" "The Poetry of the Old Testament;" "Heroes and Heroism;" "Eastern Light on the Story of Elisha;" "Love-Stories of Israel;" "A Parable of Divine Love;" and "Secular Faith." The discussions of these and the remaining themes of the book are not such as convey to the reader an entirely satisfying idea of "Hebrew life and thought." They are rather a congeries of disconnected lectures on themes related to the Old Testament. One is disappointed that he finds no attempt at the unity of purpose, except to entertain the reader, indicated in the title of the book. We are glad to find that each lecture has a definite purpose, and some of them are admirably treated. But the reader is not carried along through successive chapters until he gains a full and rounded conception of the life and thought that was prevalent in the Old Testament. Whatever views one finds of the Old Testament they are fairly up-to-date, modern and sane. We can see how, when presented as individual lectures, the writer could have been entertaining and successful.

UNIVERSITY OF CHICAGO

IRA M. PRICE

JOHN M. P. SMITH

THE LIFE OF JESUS IN THE LIGHT OF RECENT DISCUSSIONS

The books to be dealt with in this article¹ exemplify a very noteworthy phenomenon in the province of New Testament science—the extraordinary

¹⁹ *Hebrew Life and Thought: Being Interpretative Studies in the Literature of Israel.* By Louise Seymour Houghton. Chicago: University of Chicago Press, 1906. xi+386 pages. \$1.50.

¹ *Von Reimarus zu Wrede: Eine Geschichte der Leben-Jesu-Forschung.* Von A. Schweitzer. Tübingen: Mohr (Siebeck), 1906. xii+418 pages. M. 8.

Die Hauptprobleme der Leben-Jesu-Forschung. Von O. Schmiedel. Tübingen: Mohr (Siebeck), 1906. viii+124 pages. M. 1.20.

The Prophet of Nazareth. By Nathaniel Schmidt. New York: Macmillan, 1905. xii+422 pages. \$2.50.

Jesus und das Saccæenopfer. Von H. Vollmer. Giessen: Töpelmann, 1905. 32 pages. M. .60.

The Authority of Christ. By D. W. Forrest. Edinburgh: Clark, 1906; New York: Scribner. xvii+437 pages. \$2 net.